INTRODUCTION

A myth that western culture believes is that *Islam* teaches oppression of women. A woman's youth, clothes, habits, marriage, motherhood, etc, are all in subjugation. This is hideously false. Islam teaches that a woman's role in the house is that of royalty, dignity and respect. Sadly many Muslims adopting customs native to their birthplace, have shown their bad habits and mannerisms as representative of Islam whereas this is not the case.

Numerous *Ahadith* have explained the elevated status of women, how they should be respected and even revered.

The Prophet ﷺ has stated that paradise lies under the feet of one's mother (i.e. in serving her).

The messenger of Allah ﷺ has also commented, *'It is better for you that a metal rod be plunged into your head than that you should touch a female who is not lawful for you'*.

The prevailing misconceptions that many people, including Muslims have, regarding the issue of women's rights and their roles will be cleared out in this book. In due course, because of *Islam's* beautiful teachings, a person will be able to judge for themselves exactly what *Islam's* stance is, and an open mind will differentiate between customs (whether they are Arabian, African, Indian, Western or otherwise) and Islamic teachings.

WHY MARRIAGE?

A person may ask; what is the importance of *Nikah*? Many people consider it merely as a legitimate way of fulfilling one's desires. Is this correct? In the Light of the *Qur'an* and *Sunnah* what must one know regarding the rights of the wife and husband. How must a husband behave towards his wife and how must she behave in return? These and other questions are seriously worth thinking about, as their answers may not be known to all.

Due to *nikah*, a lady who was at first prohibited to view, now not only becomes lawful for sexual relationship, for her husband but she, more importantly becomes his soul-mate to share in each other's joys and sorrows.

There are numerous benefits of *nikah* (religious, moral, physical, psychological, etc), the most significant of which is its being the *Sunnah* of all the Prophets عليهم السلام especially emphasised by Rasulullah ﷺ.

In a *hadith* the prophet ﷺ has stated that *nikah* is his *sunnah*, and emphatically warned that he, who does not like or disowns his *sunnah*, is not of him or his followers.

MARRIAGE IS PERPETUAL IBADAH

Rasulullah ﷺ has stated; *'To fulfil your sexual desires in a Halal way, is sadaqah.*'

The Sahabah رضي الله عنه (surprised) asked; *'O Rasulullah ﷺ! How is it sadaqah, if a person is fulfilling his desires?'*

Rasulullah ﷺ replied, '*If a human fulfils his urges in a Haram way he is* *sinful; accordingly, when he fulfils his urges in a lawful manner then (undoubtedly) he receives reward*.' *Mishkat*

To spend one’s wealth upon one's family with the intention of reward is also charitable. The messenger of Allah ﷺ has said; *‘When one spends upon his family, be it very little in quantity, with the intention and hope of reward, then for him it is charity.’* *Mishkat*

From such narrated virtues it is obvious that nikah is a totally peerless ibadah but its perpetual nature of reaping rewards is rarely thought of.

MUTUAL CONCEALMENT

هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ لَّهُنَّ ۖ

'They are libas (concealment) for you and
you are libas for them'

Al Baqarah 187

The manner in which clothes cover and hide a person and their physical faults, and also offer privacy, is similar to the married couple and their being a covering for each other, from the revealing of defects or deficiencies. It is also a medium of safeguarding from sins. Just as clothes grant a person protection from many harms, in the very same way, *nikah* provides peace and relief to the heart. Like a person is closely attached to his clothes (both physically and psychologically), similar is the bond between husband and wife.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوٰجًا لِّتَسْكُنُوْٓا اِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۚ اِنَّ فِيْ ذٰلِكَ

And amongst His signs is that He created for you wives from
amongst yourselves, that you may find repose in them and,
He has created between you affection and mercy.
***Indeed, herein are signs for people who reflect.*'**

Ar Rum 21

IS MARRIAGE NOT A CONTRACT?

Nabi ﷺ has declared marriage as his *Sunnah* and those who dislike it as being disowned by him. *Nikah* is a instinctive need of man and woman, and a means for the preservation of mankind. Moreover, not only is *nikah* a desired ideal, but its lifelong fulfilment and safekeeping have in actual fact, been stressed upon.

Nabi ﷺ has described spending on one's wife, even affectionately placing a morsel into her mouth as a means for the husband acquiring the pleasure of Allah ﷾. Similarly, obedience and service to the husband has been described as a pathway to Paradise for the wife.

The rank of *Nikah*, in Islamic terminology, can be raised to that of being mandatory, because it can guarantee spiritual purity and protection from sin. It also gives rise to the concept of the family which is foundational for a morally inclined community. The Muslim family concept is the most successful and considerate of everyone’s needs. The non-Muslim world look with envy at the Muslim family concept because they too are not blind of its benefits and purpose.

This view may seem to some, as typical of those held by religious fanatics, who cannot tolerate the flow to modernisation, but one should for one’s self weigh the pros and cons. In western societies,

WA KHAYRI MĀ FĪHĀ WA KHAYRI MĀ JABALTAHĀ
`ALAYHI WA A`ŪDHU BIKA MIN SHARRIHĀ
WA SHARRI MĀ FĪHĀ WA SHARRI
MĀ JABALTAHĀ `ALAYHI

O Allah! I seek from You, the good and blessings of this lady,
and the goodness, which You have created within her.
In addition, I seek Your protection from the evil of this lady,
and whatever evil You have created in her.'

The bride may also recite a similar *du'a* (this is not *sunnah* but good nonetheless):

اَللّٰهُمَّ اِنِّیۡ اَسۡئَلُكَ مِنۡ خَيۡرِهٖ وَخَيۡرِ مَافِيۡهٖ وَخَيۡرِ مَا
جَبَلۡتَهٗ عَلَيۡهِ وَاَعُوۡذُبِكَ مِنۡ شَرِّهٖ وَشَرِّمَا فِيۡهٖ
وَشَرِّمَا جَبَلۡتَهٗ عَلَيۡهِ

ALLĀHUMMA INNĪ AS'ALUKA MIN KHAYRIHĪ
WA KHAYRI MĀ FĪHI WA KHAYRI MĀ JABALTAHŪ
`ALAYHI WA A`ŪDHU BIKA MIN SHARRIHĪ WA SHARRI
MĀ FĪHI WA SHARRI MĀ JABALTAHŪ `ALAYH.

O Allah! I seek from You, the good and blessings of this man,
and the goodness, which You have created within him.
In addition, I seek Your protection from the evil of this man,
and whatever evil You have created in him.'

The benefits of this is that Allah ﷾ will remove evil from the spouses and prevent evil from befalling them, and He will bless the household.

Starting a conversation is always easier than anticipated. Appearing happy and smiling affectionately through this nervous ordeal helps each other and benefits the relationship. The conversation should be initiated by asking about each other and listening appreciatively and attentively. And without trying too hard (or being obscene) a few jokes can be cracked to lighten the atmosphere. Thereafter engage in speaking about Allah ﷾ and His mercy. After which the purpose behind the *nikah* can be explained. Upon this the couple should make an agreement with each other to always obey Allah ﷾ and be faithful and loyal to each other.

It is very fitting at this point, for each to present an appropriate gift (e.g. a necklace for her, a watch for him) to the other. This shows love, commitment and appreciation. Light refreshments can be served to each other to overcome any remaining shyness. One must bear in mind, that (ideally) both before this meeting were strangers, thus it is natural (and a very good sign) for both to feel uneasy about being alone with one of the opposite sex, with whom intimacy is permitted. Both should thus bear the feeling of the other, if any signs of shyness or uneasiness are shown.

Indulgence in sexual activity, should not be commenced or demanded immediately. The husband should take the lead in creating an atmosphere, and ‘breaking the ice’ by use of words of love, humour and mutual caring and caressing. All this time, slowly getting physically closer, caressing and embracing her.

Ignorant men advised by ignorant friends think sex must be performed immediately to demonstrate manliness and dominance over the wife. Only a complete idiot can behave in such a selfish manner, not taking into consideration the feelings and disposition of the wife; one’s future life partner. Both husband and wife have the rest of their married lives for this. Selfishness at this stage will give the new wife the impression of being used only to fulfil the husband’s sexual desires. This will create more problems than can ever be resolved.

Modesty in Muslim ladies prevents them from immediately jumping for sex. When she does eventually become prepared for it, she will be extremely nervous, and in dire need of support from the husband.

The breaking of her virginity will cause immense physical pain which will be felt more than sexual pleasure. If the husband is not attentive towards her or behaves rashly at this intimate and delicate stage, the wife will hate him, and this hatred’s negative effects will continue for a long time into the marriage.

In marriage, the wife (and also the husband) both experience an entire new lifestyle which was previously unknown to them. In the delicate stage of the building up of roles of both the husband and wife it is imperative for both to be neither selfish and subjugating nor so selfless as to allow the other to unwittingly take advantage. Ideally both will recognize their responsibilities as their’s and not expect any help in it. They also should help and assist the other in the other’s work acknowledging the fact that it is still the other’s responsibility.

Both husband and wife while regarding the other as the person of their dreams should also understand that ultimately their dream, just as they are, are still human and prone to mistakes and faults. This is not said as a put off, but it is a reminder that mistakes will occur from both sides, and just as one wishes for one’s own mistakes to be overlooked and forgiven, they should overlook the mistakes of the other.

The ‘Mother of the Believers’, Ummu Salamah رضي الله عنها narrates; that if ever the eyes of any of the wives of Nabi ﷺ ached, he would not cohabit with them. This was due to consideration of their health. This and other issues are such that both partners should consider at all times in order to maintain a happy mutual-loving relationship.

COHABITATION

INTENTION

Muslims should realize that conjugal fulfilment is a fundamental need of humans, therefore *Islam* has not only dealt with this subject openly, but in great detail. A Muslim's every action should be performed with the goal of Allah's ﷻ pleasure. As has been explained by the prophet ﷺ even the fulfilment of nocturnal marital rights merits reward if done with the right intentions, i.e. acquiring of pious offspring, protection from adultery and fulfilment of mutual rights in a permitted manner.

ETIQUETTES OF SEXUAL INTERCOURSE

Allah ﷻ says in the *Qur'an*:

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ ؗ
وَقَدِّمُوْا لِاَنْفُسِكُمْ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ
مُّلٰقُوْهُ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿٢٢٣﴾

Your wives are your fields.
So, come unto your field from where you will,
and advance something for yourselves,
and fear Allah and know that you are to meet Him

and give good news to the believers.'

Al Baqarah 223

Rasulullah ﷺ explained:
Therefore come unto your soil from the front in the front part (i.e. the vagina only of one's wife), or come from the back into the front part (vagina). And save yourselves from the back portion (anus) in the way you save yourselves from the pubic region during the period of menstruation.' *Tirmidhi*

As long as the wife is not in her monthly cycle, the couple may engage in sexual intercourse as long as it is in the vagina, whatever position is comfortable to both. Anal and oral sex is not permitted.

Regarding the issue of different positions allowed for the husband and wife, Islam gives permission for any position for this act, as long as entry is in the vagina. The couple should however ensure that both are comfortable, and under no circumstance ashamed of, or psychologically forced into it. Medically (this is also considered in Islam) standing whilst having sex is harmful, thus not recommended, although permissible.

Regarding which positions are preferred, two are hinted at in the *Qur'an* and *sunnah*, these are sitting and lying down whilst engaging in sexual contact. It is further recommended that the husband be on top covering her totally. This is practically more fulfilling, more likely to allow conception and is also much more healthier.

Rasulullah ﷺ commented:
'*Whenever any of you makes love with his wife (i.e. Before he starts), he should recite the following du'a to Allah* ﷾ (it is also appropriate for the wife to read this du`a):

بِسْمِ اللهِ اَللّٰهُمَّ جَنِّبْنَا اشَّيْطَانَ وَجَنِّبِ اشَّيْطَانَ مَارَزَقْتَنَا

BISMIL-LĀHĪ ALLĀHUMMA JANNIBNASH-SHAYṬĀNA
WA JANNIBISH-SHAYṬĀNA MĀ RAZAKTANĀ

'With the name of Allah!
O Allah! Save us from the evil of Shaytan and
save whatever children You bestow us.'

Shaytan will not be able to harm any child conceived from this union.'

Ma'ariful Hadith

One must at this time, remember Allah ﷾ and thank Him abundantly. If one is oblivious of Allah's ﷾ mercy, then this defiance will be seen in one's children and their behaviour towards the parents.

SEX DURING MENSTRUATION

Allah ﷾ says in the *Qur'an*:

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ أَذًى ۙ فَاعْتَزِلُوا
النِّسَآءَ فِي الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ

'They ask you about menstruation.
Say, 'It is an Adha (an impurity and harmful act
for a husband to have sexual intercourse with his wife
whilst she is undergoing menses),
therefore keep away from women during menstruation;
and do not have intimacy with them until they are cleansed...'

Al Baqarah 222

Zayd bin Aslam (RA) (a Tabi') relates:
'Once a person asked Nabi ﷺ, 'During the days of my wife's monthly periods, what leeway is their for me regarding intimate relationships?'

He ﷺ replied, '*Cover a cloth between her navel to knees, thereafter you may derive pleasure from her upper torso (e.g. Kissing and caressing).*'

Mishkat

During the days of menstruation, it is *Haram* for a husband to cohabit with his wife. However, besides actual cohabitation, the husband is permitted to fondle the other parts of her body.

If during *Haydh*, a person makes the grave mistake of cohabiting then it is necessary to repent from it and also to make a donation to charity. For he who has sex with his wife during *Haydh*, the Prophet ﷺ has instructed the donating of one or half a dinar in charity as recompense.

Ibn Majah

Medical evidence shows that for both the spouses to cohabit during the wife's *Haydh* or *nifaas*, it is extremely harmful. Many women have even suffered near-fatal blood loss and also haemorrhages due to cohabiting too soon after childbirth.

ORAL SEX

The fact that the genital organs; on condition of washing them; are clean, does not mean that every clean item be placed in the mouth. It is *makruh* i.e. sinful to orally fondle the genitals. This action is extremely dirty and only through it being romanticized by the sex industry, has even been contemplated. It is not becoming of a Muslim to follow the west's filthy example.

PHYSICAL PREPARATION

Purity. One should brush one's teeth, use perfume and ensure of no body odours or disheveled appearance. This should be done at all times, but on occasion of intimacy it takes on a greater significance.

There is no greater cause of abhorrence than foul odour. Clean cloth should be used to prevent the bed from being polluted, besides that two small towels should be utilized to clean the private parts after cohabitation.

PSYCHOLOGICAL PREPARATION

Psychological preparation must be made prior to cohabitation. This increases enjoyment and is much more mutually considerate. Each should express their desire for the other both verbally and practically.

Ibn Abbas رضي الله عنه has said; '*I love to adorn myself for my wife as much as 1 like (her) to beautify (herself) for me*.' The habit of dressing to go out and staying scruffy (or 'casual') at home is very inconsiderate. Allah سبحانه وتعالى has granted the wife much reward in 'dressing-up' for her husband.

WHEN TO HAVE SEX

There are a few occasions every month, usually just after the menstrual bleeding, that most women develop an intense craving for sex. Besides these there are also many other times where the urge might rise. The husbands need to recognize these moments and endeavor to fulfil her desires. This will increase her love and respect for him.

A wife should also remember that the husband also has needs (which can arise at any time) and she should also be willing to cater for them. This will increase his love and respect for her.

The best time to make love is at least three (3) hours after having eaten. To make love immediately after having eaten a heavy meal, or when completely famished or tired is detrimental to health.

HOW OFTEN?

Everything runs at an optimum (most productive/best) rate if all things concerning it are kept in balance i.e. within moderation (not too much or too little). Thus for the body and mind to function at their most productive rates, total deprivation from carnal fulfilment is hazardous, and excessive indulgence (although hard to believe) is also hazardous. Bluntly put; too much or too little sex is harmful for a person as an individual and also the couple and their relationship.

Our *Shari'ah* has not set out any specific limits for cohabitation, as individual strength, needs and physique vary. Indulgence is however encouraged (as well as bathing) on Thursday night. Greater sexual prowess or craving does not make one more of a man, as this is something men like to generally boast about. But whoever has a greater need may indulge at least twice a week. But to have sex every night or more than once a night as a habit can be harmful.

Ejaculation of semen depletes a considerable amount of the body's energy and nourishment, which must be replenished; otherwise the rest of the body suffers. Thus, it becomes obvious that repeated depletion of this energy and nutrients, too quickly may result in illness. Also over indulgence becomes burdensome upon the wife. As women usually become satisfied with considerate, fulfilling sex, at moderate intervals, rather than frequent 'quickies' .

The newly married couple, are encouraged to engage in conjugal activities initially once every two to four days, gradually slowing down to once a week and whenever a really strong urge is felt by either partner.

FOREPLAY

Prior to having sex the couple should engage in foreplay. Through this there is greater enjoyment and pleasure, especially for the wife. This is in accordance to the Sunnah of our beloved Nabi ﷺ who has stated, 'When the husband and wife hold each others' hands with love and affection; Allah ﷾ forgives their sins.'

Caressing, kissing, fondling, massaging, playing, whispering, stroking, all arouse passion, craving and 'enthusiasm' for sex. The couple should spend considerable time indulging their selves and each other in these activities. The couple should explore each other whilst considering each other's dispositions and making sure no aspect of Shari'ah law is disregarded (i.e. Anal and oral sex are not permissible, so must not be engaged in). Also when one is fondling those areas of the wife's body especially her breasts one must ensure that no milk is drank or tasted in the arousing process.

ORGASM

At the time of orgasm of either of the partners, it is best not to engage in speech. Should the husband experience early ejaculation he should not separate until his wife achieves orgasm and vice versa. If this is not done it is denying the other their right, as well as there being a danger of physical harm to the wife and discontentment setting into her heart.

It appears in a *hadith*, 'When any of you makes love to his wife, then he should do so with relish, vigour and enthusiasm. And when the husband reaches his desire (orgasm and wishes to ejaculate) then he should not hasten until his wife's desire (orgasm) is achieved.

Adaabul-Jima

During ejaculation, both should silently pray in the heart:

اَللّٰهُمَّ لَاتَجْعَلْ لِلشَّيْطَانِ فِيْمَا رَزَقْتَنِىْ نَصِيْبًا

ALLĀHUMMA LA TAJ`AL LISH-SHAYṬĀNI
FĪMĀ RAZAQTANĪ NAṢĪBĀ

O Allah! Do not allow Shaytan any part of what You grant us.'

After cohabitation, both should wipe their genital organs clean with clean towels/cloths. Thereafter the couple should try to perform *ghusl* (bath) if this is too inconvenient then *wudhu* (ablution) is sufficient. If this too is difficult then *tayammum* should be performed. One should not indulge in more sex without at least washing the genitalia.

As long as the body remains warm, it is not medically advisable to expose it to cold air or water. Whoever suffers from inflamation or pain while urinating or during vaginal discharge are recommended to urinate and thereafter perform *Istinja* (washing of genitals after urination or excretion) prior to and after (not necessarily immediately after) cohabitation. To have sex a second time or multiple times until 'true' satisfaction is met, although not prohibited in Islam, can be medically harmful. Also one should only have sex if true desire is experienced (i.e. This is when a burning craving from within exists through which one does not need to physically arouse one's organs) not only when one has time on their hands. If the need arises for cohabitation a second or more times; one must again indulge in foreplay and prepare the wife.

EDIBLE APHRODISIACS
(food For Increased Sexual Performance / Appetite)

Sexual capacity depends upon the food one consumes, it's quality and type. It nourishes blood and thus semen. One should always consume food which is nutritious and healthy. When one is trying to increase libido and sperm quality the importance of eating sensibly increases.

Allah ﷻ reveals regarding the birth of Prophet Isa عليه السلام in the *Qur'an;*

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ ...

وَهُزِّىٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۡز ﴿٢٥﴾

'And the pains of childbirth drove her (Maryam عليها السلام)
to the trunk of a date-palm,
And shake the trunk of date-palm towards you,
it will let fall fresh ripe dates Upon you.'

Maryam 23,25

Ayshah رضي الله عنها relates that Nabi ﷺ was very fond of **honey** because Allah ﷻ reveals in the Qur'an:

يَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ

'There comes forth from their bellies, a drink of varying colour
wherein it is healing for men, '

An Nahl 69

Unlike other foods, honey does not lose any of its benefits, even over a long period of time. Its nutrients are lapped up by the blood extremely quickly, and it generates immense energy without disturbing or causing an imbalance in the body's system or processes.

Milk according to Abdullah Ibn Abbas رضي الله عنه was the favorite drink of our prophet ﷺ. It develops sexual potency, dispels dryness and because it is so easily digested provides energy to body organs. Its nutrients are extremely beneficial for the body.

Hareerah is a soupy dish of meat, clarified butter, wheat and a little seasoning. This dish was recommended to Nabi ﷺ by Jibr'ail عليه السلام and it was explained as having a potency enhancing capacity sufficient for 40 men.

Garlic was disliked by the prophet ﷺ when eaten raw before entry into the Masjid. According to some hadith, garlic contains healing properties. Some people have researched garlic and found it to be very beneficial in boosting sexual potency in people, especially those with weaker temperaments and tendencies.

Other foods that have all been recommended by Nabi ﷺ.
Beetroot, Saffron, Eggs

Foods which are Harmful to Potency - all types of sour fruits, pickles, chutneys, tamarind, vinegar, red chillies, hot spices, tea & coffee.

To drink cold water or any other cold drink immediately after sex is not recommended medically as it is harmful.

Besides which it is worth noting that smoking, as well as having countless other harms, can also cause irreparable harm to the reproductive organs as well as sperm production and quality.

Note while certain foods are good in promoting sexual prowess, it does not mean that food is meant to be used during sex, in places where they were not intended to be. This is very disrespectful and wasteful, thus deserving it's ruling of impermissibility.

FRAGRANT APHRODISIACS

Flowers and fragrances are known to have a very positive effect on the sexual potency of both men and women. The classical fragrances (e.g. musk, amber, rose etc.) have superb arousing capabilities.

The newer types of perfumes also have this same type of effect. Although many scholars allow the use of alcohol including perfumes, one should still try to acquire the alcohol-free range to avoid the differences of opinion surrounding the permissibility of the alcohol-including range.

VISUAL APHRODISIACS

Clothes and self portrayal of the husband to the wife and even more so of the wife to the husband also have an effect in increasing a craving for each other and intimacy.

So called erotic lingerie can be worn by the wife to arouse the husband and intensify the foreplay. But this intimate costuming must be kept in total privacy between the husband and wife, both in action and talk. The only limitation to this is that it is compliant with the guidelines of Islam. These are mutual permission, no impersonation of others and no shamelessness (anal and oral sex).

BATHING

Janabah is the impure state that leaves one requiring a bath in which one is categorized in the event of any of the following;

Ghusl is the ritual bath which if performed in its entirety, will free one from the state of *Janabah*.

1. Entry of the tip of the penis in the mouth/opening of the vagina (or even the anus if one were to commit this filthy Haram act), whereby the head of the penis is no longer visible, irrespective of whether semen is ejaculated or not. In this event both involved require a compulsory bath.
2. Discharge of seminal fluids of either male or female on condition of it being experienced with the thought or pleasure of sexual activity, be it in the form of wet dreams or in the state of consciousness, regardless of whether it is caused by anything touching the private parts or not, or by merely thinking about sex, whether permissible or impermissible (thinking about impermissible sex is not permissible).
3. *Haydh* (menses) & *Nifas* (blood flow after childbirth).

One should note that for men it is only the ejaculation of semen that necessitates the bath

Purification from the state of *janabat* is obtained by means of *ghusl*, in the instance of water being available, otherwise by *tayammum*, (please refer to our publication titled *salaah* for more details)

Prohibited Actions Whilst One Is In The State Of Janabah

In the state of *janabah* the following acts of worship are prohibited:

1. Performing Salaah, the touching of and reciting of the Qur'an.
2. To enter a Masjid or to make Tawaaf of the Ka'bah.

WALIMAH (FEEDING AFTER THE MARRIAGE NIGHT)

Rasulullah ﷺ commented;
‘If one is invited to a walimah, they should accept it.'

‘To eat of that walimah is makruh wherein only the rich are invited and not the needy or destitute. Whomsoever declines an invitation (without a legitimate reason), has acted contrary to the command of Allah سبحانه وتعالى *and His Messenger* ﷺ *’.* *Ma’ariful Hadith*

Walimah is offered by the new husband, and is an act of virtue as well as a display of appreciation towards the new wife and her family. It’s status has been emphasised by the Prophet ﷺ as a time of happiness and a time to show additional thankfulness towards Allah سبحانه وتعالى.

THE PROPHET’S ﷺ EXAMPLE

On the marriage of the Prophet of Allah ﷺ to Safiyyah رضي الله عنها, on the return journey from the *Khaybar* expedition, he ﷺ requested his companions رضي الله عنهم to bring whatever food they had available for *walimah*, even if it were a few dates. This shows that the Prophet’s ﷺ example was of simplicity. And that the main reason of *walimah* is the getting together of people to symbolize the importance of marriage.

A’ishah رضي الله عنها relates that at her *Walimah* there were no camels or sheep slaughtered. A bowl of milk was given by the family of Sa'd bin Ubadah رضي الله عنه and this on its own sufficed as the *Walimah*.

Muslims who consider it as socially essential to have a large *Walimah* wherein dozens of different foods are usually served with countless other extravagances, simply cannot understand as to why the Prophet ﷺ chose such simplicity.

Anas ؓ narrates, '*The walimah Nabi ﷺ gave after marrying Zaynab bint Jahash ؓ was the largest he had given.*'

On that occasion, Nabi ﷺ arranged for a sheep to feed the guests, and Ummu Sulaym ؓ, (the mother of Anas ؓ) sent Hareera (a special soup). Nabi ﷺ had instructed Anas ؓ to invite many friends by name, as well as anyone who he happened to meet. A total of about 300 men gathered at the residence of Nabi ﷺ who whilst reciting a *du'a* instructed people to eat in clusters of ten, and to eat from in front of them. After all had eaten to their fill, Nabi ﷺ requested the food be removed. Anas comments, '*At the time of removal, I was unable to distinguish, whether more food was present when I had served the meal, or upon its completion!*'

Nabi ﷺ had although generously invited a large number of people for this *walimah*, no expensive halls had to be hired, there was thus no *ghibat* or gossip, no intermingling of sexes, no time wasting after the food had been eaten, no pomp, no show. This showed that the Prophet's ﷺ example was not only simplicity but also hateful of extravagance.

Regarding walimah:

- It is Sunnah for the new husband's family to offer walimah. There is no basis in the Shari'ah for the new wife's family to hold any party.
- Upon arrival at a Walimah if one finds any form of sin taking place, then one should leave immediately.
- It is wrong to incur debt in order to have a walimah.

- *Salaah* and other *Islamic* obligations must not be compromised by any of the hosts or guests.
- It is idiocy for one to think it is a requirement of nobility and rank to hold an extravagant, wasteful meal and invite many. Where are we, our peers and our interpretation of honour and respect compared to the example of our beloved Prophet ﷺ and his companions ﷽?
- The ill-practices of intermingling of the sexes, photography, music and all the other ‘stuff’ that now have become part of the ceremonies are sins totally against the *Shari’ah*.
- It is not permissible to bring any extra people (or children) with those who have been invited without prior permission.
- If the revenue of the inviting person are known or strongly thought to be of ill-means (this is anything not permissible according to Islamic law), then his invitation should be rejected politely.

GOLDEN ADVICE FOR THE COUPLE

Marriage makes one spouse, the lifetime companion of the other. Whatever the circumstance, all events are to be faced as a couple. No matter how happy others may appear, one's circumstances if accepted with contentment upon the will and wisdom of Allah ﷻ will be a bearer of happiness and reward.

The wife should accept her husband, his home and income as their’s together, and she should always bear in mind that her husband is her true beloved, best friend and well-wisher in all family decisions. The husband too must always accept his wife as his life-partner.

Husbands and wives are well informed of their individual rights of the duties the other owes them. If this taking selfish mentality was replaced with a more concerned, selfless, considerate outlook towards the other, then they will get their own rights as well as improve the relationship no end.

During the initial stages, the couple must try and spend as much time together as possible, as it provides an opportunity to understand each other's nature and also to lay a strong marital foundation. It also plays an important part towards securing a successful marriage. Many people think it appropriate that the husband goes on a long journey immediately after marriage, there is no Islamic necessity behind it but rather it is harmful for the relationship and should be postponed for at least two months.

The couple must make a point to arrive home early every evening and avoid the habit of wasting time in idle chit-chat with friends. Whatever work/activity one is involved in should be completed early or postponed and time set aside for spending together.

The love between the couple in the initial stages of marriage is blinding, in the sense that it overcomes logical reasoning and thinking. It is thus immensely vital for the couple not to let the marriage tumble towards an irreligious direction, because of this blinding love that they have for each other. Both husband and wife should pledge to each other that they will follow Deen at all costs.

The new husband must show compassion to the wife who has left her parents and family to start a new family with him. Her sacrifice and her feelings should be respected and appreciated. Similarly the wife should also appreciate the husband's sacrifice in his willingness to sacrifice his earnings to share them with his new wife. Thus both should feel for each other, and also for the establishment of the family. A wife should treat her husband's parents as her own, and he should also feel the same way about her parents.

One point for the wife to bear in mind is that the husband at the beginning would spend almost every evening with her as is normal. Thereafter the husband would naturally become more preoccupied with either work or recreation. This too within limits is normal and must never be misconstrued to mean that the husband does not care.

The husband must understand that he should not impose on the wife, even if she says she doesn't mind. Many times husbands like to entertain friends and family at his home. This is not discouraged, but should not be performed too often or too many of the responsibilities put onto the wife.

THE MARRIED COUPLE

هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ لَّهُنَّ ؕ

'They (your wives) are a libaas (cover/screen) for you and you (men) are a libaas for them.'

Al Baqarah 187

This ayah vividly describes the unique bond between husband and wife. With nikah, both acquire responsibilities and rights for and over each other. True consideration is that one is lenient when it comes to one's own rights being neglected, and adamant when it comes to fulfilling the right of others.

In the way that life cannot be lived without clothes, similarly, without the protective garment of nikah, neither can man nor woman achieve an inner gratifying peace. This does not refer to only carnal desires, as both the spouses are in need of each other and in need of each other's support.

RIGHTS GIVEN BY SHARI’AH

The *shari’ah* demands that the husband treats his wife with fairness and affection at all times. In addition to this the *Shari’ah* dictates that the wife has an irrevocable right to the following three things;

1. Food - must be sufficient for her.
2. Clothing - she must have at least two full sets of clothes to cover her.
3. Housing - she must at least have a room wherein she has privacy.

In so far as the first two rights are concerned, the husband is fully responsible for their fulfilment. From whatever he eats and wears, he must make sure that she receives the same quality. There should be no need for the wife to go out to work, as her needs are catered for and she will also have her responsibilities in managing the affairs of the house. Both the husband and wife should appreciate each other's rank and role commanded by Allah ﷿. Also in fulfilling each other’s rights, each should take into consideration the other’s tastes and wishes. As long as they be within limits of the Shari'ah, they should try to fulfil these, as long as they are within one’s means.

LIVING ACCOMODATIONS

Women must realize that a good Muslim wife does not resort to placing her husband in a situation where he is forced to choose between her and his parents even when her rights are at stake. This is not demanding her to relinquish her rights, but it is teaching that a wife should use her common sense and only ask her husband for separate accommodation if he is able to give her it. If he is unable to provide a house then he will be fulfilling her rights by giving her one room that only she has the key for, wherein she has total privacy whenever she requires it.

Practically the best arrangement is that the couple arrange for separate living accommodations. Through this, one will avoid falling prey to arguments and quarrels. Parents should within means help their children to arrange separate accommodation immediately upon marriage.

If the wife wishes for separate accommodation and it is within the husband's means, then it is necessary for the husband to fulfil this right of her's. Even if the husband's parents do not wish for their son to live separately, but the wife demands it, whether in be in the same building or in a separate one, it is imperative for the husband to grant her this right, and he should refuse the parents in an amicable, pleasing way. Parents must also be understanding and not stubbornly insist on imprisoning their daughter-in-law.

In the event of the newly wed couple living with the husband's parents, all who live there must at all times respect the new wife's privacy. Some people automatically assume that since she is the daughter she becomes a possession of the family, and thus does not have any rights or privacy. This view is *Haram* and those who continue neglecting her will be liable for severe punishment from Allah ﷿.

HUSBAND-WIFE RELATIONSHIP

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ
عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوٰلِهِمْ ط

'Men are the protectors and maintainers of women because Allah has made one excel the other and because

they spend to support them from their means

An Nisa 34

Nabi ﷺ has declared;
'The Mu'min with the most perfect Iman is one who has the best character and who is the kindest to his wife'.

Undoubtedly, Allah سبحانه وتعالى has blessed men and women with many qualities, many are shared by both, but there are some which are specific to women and some specific to men. Of the qualities specific to men are such which are necessary for a leadership role. This is why men have been described as having command over women.

This leadership role, as can clearly be seen from the *Qur'anic* injunction, is a responsibility on the husband as he must fulfil the rights of the wife and children, and also ensure that they are overseen for moral and character related betterments. In this an overwhelming majority of husbands fail in their duty, for which they will be questioned.

In so far as the wife is concerned she is not being subjugated, as how the media are forever trying to indoctrinate us, but her role is a different one. In the same way there can never be two leaders of a country there can never be two leaders in one household. The wife is not being told she has no input in the goings-on of the house, but she is being educated that just as everything else has one person making the ultimate decision, so too must there be only one decision-maker in the family environment and this is the role of the husband, and the giver of this role to the husband is the Giver of life Himself سبحانه وتعالى.

The wife and family must also understand that this is not enslaving them, but rather it is a responsibility on the husband which the family should help (not subjugate him) with.

The core of unity and equality is to recognise and accept that every one has their individual role. If one is leader whilst all others serve him, it does not negate equality. Groups such as women's rights etc, all in their crying out for equality want women to do the same and be the same as men. They too fail to see that individuality and unique roles do not negate equality.

Allah ﷾ decrees:

اِنَّ الۡمُسۡلِمِيۡنَ وَالۡمُسۡلِمٰتِ وَالۡمُؤۡمِنِيۡنَ وَالۡمُؤۡمِنٰتِ

وَالۡقٰنِتِيۡنَ وَالۡقٰنِتٰتِ وَالصّٰدِقِيۡنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيۡنَ

وَالصّٰبِرٰتِ وَالۡخٰشِعِيۡنَ وَالۡخٰشِعٰتِ وَالۡمُتَصَدِّقِيۡنَ

وَالۡمُتَصَدِّقٰتِ وَالصَّآٮِٕمِيۡنَ وَالصّٰٓٮِٕمٰتِ وَالۡحٰفِظِيۡنَ

فُرُوۡجَهُمۡ وَالۡحٰفِظٰتِ وَالذّٰكِرِيۡنَ اللّٰهَ كَثِيۡرًا

وَالذّٰكِرٰتِ اَعَدَّ اللّٰهُ لَهُمۡ مَّغۡفِرَةً وَّاَجۡرًا عَظِيۡمًا ﴿٣٥﴾

Verily, Muslim men and Muslim women;
and believing men and believing women;
and obedient men and obedient women (to Allah);
and truthful men and truthful women
(both in speech and deeds);
and patient men and patient women
(who perform all the duties which Allah has ordered
and in abstaining from all that Allah has forbidden);

and humble men and humble women (before Allah);
and donating men and donating women
(of Zakaah, and alms);
and fasting men and fasting women
(during the month of Ramadan);
and guarding men, of their chastity,
and guarding women (from illegal sexual acts);
and remembering men who abundantly remember
Allah and remembering women;
Allah has prepared for them forgiveness
and a great reward (i.e. Paradise).

Ahzab 35

Here Allah exemplifies the equality of both men and women, both are given equal responsibilities (albeit different roles); both on the fulfilment of these responsibilities will be equally rewarded.

It is an often occurrence that the wife is at her parents'/family's residence and is needed by the husband for many different reasons. Suspicions or a dictatorial manner must not be employed, but rather in a concerned, loving tone should her company be requested for her departure from there. This applies to the first time when she is to be called, as well as every time after that. Neither spouse nor their families have any right to throw accusations or suspicions at the other. If any ill-feeling is thought, it should at once be thought of as ill-founded.

BEHAVIOUR OF BELIEVERS

First and foremost one should have the correct intention that one is adopting good mannerism as fulfilling the command of Allah ﷾ and also a means of practically propagating the beauty of Islam. If one has this correct intention then one will be rewarded.

Thereafter it is imperative to have knowledge of what is right and wrong. This for obvious reasons is necessary, as it tells one what stance must be adopted in different situations. E.g. If one is at fault and somebody reproaches one for a fault; one must not make excuses, and immediately accept errors and apologize.

Amongst those things which Allah ﷻ and his Prophet ﷺ have strongly emphasized, and described as beloved to them, is the adoption of good manners and amiable characteristics. This applies to everyone at all times, but the husband and wife should even more necessarily adopt them, if they wish for a happy life together.

One mustn’t look for the faults of or think bad of others. Instead one should keep one’s own shortcomings in mind, and make one’s mission to rectify them. If one has people under one’s jurisdiction or responsibility, one should tolerate their shortcomings, and forgive their mistakes, in the same way that one would also hope for such leniency in such circumstances. If one becomes aware of the faults or secrets of another, they must be kept concealed. If, however they are planning to harm anyone, then one must make the target aware of it.

At all times one must remember and thank Allah ﷻ; whether by the heart or tongue. Do not remain negligent. If one derive’s pleasure in remembering Allah ﷻ; one must thank Him. If ever hardship, or grief is faced, one should consider it to be from Allah ﷻ and not become disheartened; one should instead convince oneself that a content and subservient response will always be rewarded. Hope must always be on Allah ﷻ, this stance will be beneficial in both the worlds.

PROBLEMS

A sexual problem for one person might not be a problem for another.

Everyone is different and their understandings and problems vary, so both of the spouses should be willing and open when discussing any problems; no matter how private they may be; and their possible solutions. If one needs to seek medical advice, one has no need to feel ashamed as such problems are not new or disgracing (although one need not go around publicizing it). There are usually simple *Halal* cures available, for almost all the different problems that either of the spouse may face. Miracle cures like *Ta'weezes* and other such things of dubious origins should be avoided, while *du'a* should be continually made and *Waza'if* be constantly read.

MEN'S PROBLEMS

EARLY DISCHARGE

Premature ejaculation is probably the most common sexual problem for a man. Wherein the husband, before reaching a peak while cohabiting, releases semen early (sometimes within two minutes of penetration, when it should be greater than this) without any pleasure for him or his wife. Because of this, the wife is constantly left sexually unsatisfied.

Very rarely this is due to physical cause, as the majority of times the reasons are due to lack of psychological preparation which is within one's own power to cure. When this problem affects young men it's cause is anxiety or sex-related vice (e.g. Illicit thoughts and viewing, pornography, masturbation, etc).

People often worry about their organ size. This is a direct ploy of the sex industry, who, through media and advertising have shamelessly indoctrinated the lay, with the lie that real manhood and sexual prowess is to have an abnormally broad and long penis. This has been proven medically to be a lie.

According to doctors an erect penis five inches in length and one inch in width is normal. Anyone with a penis smaller than this should not feel that they are inferior in any way whatsoever.

Even on an intellectual point the length of a penis is irrelevant, just like the size of the wife's vagina is irrelevant. Biologically all women have the sensitive tissues area (clitoris) located near the mouth of the vagina. So as long as one has a penis he can fulfil his wife’s conjugal rights.

It is always ignored by the sex industry that the most fulfilling way of cohabitation according to women is that of a caring, loving, affectionate, and considering nature. Women do not want to be treated like dogs (or “bitches”) and their rights are what *Islam* caters for.

When this problem affects middle-aged men, it is probably caused by their over-concern of the natural loss with age in the firmness, frequency and duration of their erections. This has been proven by doctors to be mythical. Psychologically prepared men can be as sexually active in old age as they were when they first married. This state can be achieved/sustained by a healthy diet and again, having everything in moderation. Sexual desires do not stop in old age, this is why the *Shari'ah* has ordered women, from even elderly men, to remain veiled.

PREPARATION IS THE CURE

One suffering from premature ejaculation should not continue thinking of sex or its pleasure prior to cohabitation, as this excites one too quickly and incites one to ejaculate too hastily. Confidence of satisfying one’s wife and determination also play a big part in allowing one to have more fulfilling indulgences.

Medical research estimates that almost one in eight women have never experienced an orgasm. And almost eight in ten find difficulty in achieving one by sexual intercourse alone. This is because it is not penetration of the penis alone which is enjoyable for women, but rather it is more to do with prior emotional preparation and arousal, as well as prolonged foreplay, caressing of the erogenous zones and stimulation of the clitoris.

The same way that for the male, the tip of the penis is more sensitive to the joys of sex, similarly women also have a spot in their vaginas which is extremely sensitive during sex, commonly known as the G-spot, and often holds the key to their orgasms.

The husband and wife should not be afraid to explore each other to find different styles and positions, that are comfortable and pleasing to each other. Even if one ejaculates early, this is no reason to become despondent and separate; but rather in continuing with the rhythm, fondling and caressing, will still instigate her orgasm. This is consideration towards her needs.

LOW LIBIDO

This is a dwindling desire for cohabitation. This can be caused either by physical or psychological reasons. If it is caused by psychological reasons then the same treatment for premature ejaculation, will be what is required in this instance. If it is physical then it is essential to try and diagnose the cause, if required medical help should be sought, so that effective treatment is prescribed.

Positive thoughts and determination are the body's best healing tool and driving force. Lack of sexual appetite is reported in almost nine out of ten of all depressants. From this one must try to adopt a more positive approach to all things. One major contributor to general well-being is the constant remembrance of Allah ﷻ and the elating feeling that it causes.

A Muslim husband should also remember that to have her carnal desires fulfilled is the right of his wife. The fulfilment of which will earn the couple rewards greater than what they could have imagined.

ERECTILE DYSFUNCTION

The causes of this problem of obtaining and maintaining an erection are many. Most (e.g. alcohol, drugs and their like) are not applicable to Muslims. But those which are caused by blood diseases, there are plenty of practical solutions available which can, under medical advice be administered (e.g. pumps and sprays which induce concentrated blood flow).

A doctor's advice can also be sought to improve the duration of erections by means of appropriate exercises.

WOMEN'S PROBLEMS

NOT CLIMAXING

This topic has been discussed previously and its solution has also been given. (i.e. They should try to work together to make it work for them).

The wife should indulge in foreplay and encourage the husband to do the same. By him stroke her clitoris with his fingers whereby she becomes fully aroused and only then moving on to penetrating will allow both to time their orgasms together.

The wife should also encourage her husband if she feels he is about to ejaculate too early, by talking and get him to take deep breaths and withdraw his penis. By gently clasping the base of the penis allowing him to regain his breath, the husband will slowly regain composure and a ‘second wind’. There is no harm in allowing the wife to take the leading role, as long as she too caters for both. By together addressing the problem as it rises, the wife by supporting and nurturing his self-belief can return the sparkle to their relationship. For this faithfulness, loyalty and chastity a Muslim wife receives tremendous rewards.

LUBRICATION

The use of water based lubrication is a must for those who experience dryness or pain during sex. The rough and ready approach of *hard* men which again has been propagated by the sex industry, is also a distortion. The use of lubrication should be resorted to without any fear or feeling of inadequacy.

VAGINAL INFLAMATION

Lack of thorough cleaning, is one of the main causes of this. The vagina is also irritated by the use of deodorants or powders whether dirty or too strong. Also uncomfortable and dirty underwear and tight fitting garments bring problems. the husband can also be a cause of transmitting certain infections. Both are thus advised to consider this problem as a shared problem, instead of her problem.

Muslim women should have a routine for personal hygiene; including regular showers. It is recommended to change underwear daily, shave the pubic area regularly (once a week) and wear such material and light-fitting garments that allow the body natural movement and air.

WASHING THE PRIVATE PARTS

Women, when cleaning their private parts with tissue and water have the habit to start from the anus and move towards the vagina and follow on to the urethra. By stroking upwards, the bacteria that will be present in the anus (faeces) may enter the vagina and cause infection. The technique of washing downwards away from the vagina is much more better as it reduces the chances and possibilities of vaginal infection.

The habit of washing the private parts of each spouse after each sexual session is recommended as, this minimises the risk of sexual infection being transmitted.

THRUSH

Thrush is a bacterial/fungal infection that affects the vaginal area due to uncleanliness of the female genitals. It can be recognized by an unpleasant white frothy appearance around the mouth and lining of the vagina.

This causes the woman excruciating pain, whilst having sex or during urination. Medication of this is however easily available in the form of anti-fungal creams and ointments. But as is the general rule 'prevention is better than cure'. Thorough regular washing of the vagina and it's surrounding areas, this painful unsightly state can be avoided.

IMPORTANT

As was mentioned earlier, sex related diseases/problems should be included in the problems faced as a couple. Encouragement and advice as well as sincerity and concern are all what are needed in such situations to provide a cure or at least be in the right direction for a solution.

If in the unlikely event that of no solution being available, then too the mutual concern would not be without benefit.

MISCELLANEOUS

ABNORMAL SEXUAL CRAVINGS

What may appear as a more promising sex drive may be because of illicit sexual fantasies/arousing. Muslims must inculcate taqwa (god-fearingness), discipline, and also keep one's gaze low, and one's mind and thoughts as clean as possible.

DECREASE IN OR LACK OF SEXUAL DESIRE

The problem of having dwindling sexual desire has been discussed and the solutions also have been mentioned.

A Muslim wife who feels disinclined towards sex with her husband should bear in mind that it is an act of *ibadah* (worship). A *hadith* mentions, 'Allah ﷾ loves a man who caresses his wife. Both of them are awarded rewards because of this loving attitude, and also their rizq (sustenance) is increased.' Such a positive outlook with appropriate counseling and medical treatment will Allah ﷾ willing, solve the problem.

WOMEN'S ISSUES REGARDING MENSTRUATION

For a detailed work on all the related issues of the menstruation cycle, post-natal bleeding and pregnancies; please refer to our publication "A Gift for women"

GLORIFIED ARE YOU, O ALLAH!

You are undoubtedly:

The Cherisher and Nourisher of Mankind.

The Master of the Day of Judgment.

Awake O Muslims!

You are servants of Allah,

Worship none but Allah,

And secure purity of your Souls,

Surrender yourselves to Him,

To enter the highest heaven.

Worship is a barrier to Allah's punishment.